

Wisdom of The Holy Prophet

(Sayings of the Holy Prophet)

By:

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In the name of Allah, Most Gracious Ever Merciful

EXPLANATORY NOTE

The Holy Prophet was born close upon 1400 years ago (570 A.C.). He died at the age of 63 (632 A.C.). The span of his Ministry extended from 610 to 632 A.C. During that period he led a life singularly crowded with events, more especially in the ten years after the migration to Medina. It was also outstandingly brimful of achievement in every sphere.

No other human being has left an impress so deep and so permanent on the pattern of human life, as it has developed since and, indeed, on the course of human history since his day, as has MUHAMMAD the Servant, most pre-eminent, of Allah and His Messenger par excellence, on whom be peace and the choicest blessings of Allah.

The verbal revelation vouchsafed to the Holy Prophet throughout the period of his Ministry is contained in the Holy Quran, the very Word of Allah, vast, limitless, replete with Signs of Allah, full of guidance, rich in meaning, consummate wisdom.

Announce, O Prophet, "If the ocean became ink for transcribing the words of my Lord, surely the ocean would be exhausted, before the words of my Lord came to an end, even though We augmented it with the like thereof" (18:109).

"If all the trees that are in the earth were pens and the ocean were ink, with seven oceans augmenting it for transcribing the words of Allah, these would not be exhausted. Surely, Allah is Mighty, Wise". (31:27).

The values inculcated in the Quran were well illustrated in the life of the Holy Prophet through precept, as well as

through example. What the Holy Prophet said and did in exposition and illustration of the guidance contained in the Quran is available in compilations which are collectively known as Hadith, or Traditions. These began to be compiled shortly after the demise of the Holy Prophet through a painstaking and laborious process of critical sifting and testing. The compilers of Hadith carefully tested the veracity and reliability of each narrator and transmitter in the chain of transmission of a Hadith. If a compiler found that a single narrator in the chain of transmission was of doubtful veracity, or reliability, in respect of memory, intelligence or character, his testimony was rejected and the Hadith was discarded. A further and even more rigid and discriminating test was that each Hadith must be in conformity with the Holy Quran, the Word of Allah. The Holy Prophet had admonished that nothing could be attributed to him which was in any way in conflict with the Holy Quran.

There are six principal collections of Hadith which are regarded by the main body of Orthodox Islam as authentic or Sahih, namely, the compilations of Imams Bokhari, Muslim, Tirmizi, Ibne Maja, Ibne Daud and Nasai. Some others, for instance, the Muatta of Imam Malik, and the Musnad of Imam Ahmad bin Hanbal rank almost as high. There are many others of varying degrees of authenticity.

It will thus be seen that the material available is voluminous which in itself is proof of the devotion, loyalty and zeal inspired by the personality and example of the Holy Prophet.

This was bound to be so and the passage of nearly fourteen centuries has not in any manner detracted from the deep devotion that pulsates through the heart of every Muslim towards the beloved personality of the Holy Prophet.

The Word of Allah bears testimony:

“We have sent thee not but as a mercy for the worlds”
(21: 107).

It was necessary, therefore that a detailed record of the words and deeds of one who was sent by Allah "as a mercy for the worlds" should be preserved for the benefit of later generations, for he had been divinely appointed a perfect exemplar for mankind.

"Surely you have in the Messenger of Allah an excellent exemplar for him who fears Allah and the Last Day and who remembers Allah much". (33: 216).

To serve as an exemplar for mankind the Holy Prophet's life was bound to be multi-faceted. History bears witness that during the comparatively brief period of his Ministry, the Holy Prophet was called upon to assume a multiplicity of roles and to discharge a variety of heavy responsibilities. It was also necessary that a complete picture of his mode of life, of that which he taught, the manner in which he illustrated the values that he propounded should also be easily available. This need has been filled by the narrators and compilers of Hadith, to whom not only the Muslims but all those who are interested in upholding moral and spiritual values, owe a heavy debt of gratitude.

In this volume, a humble effort has been made to present some features of the personality of the Holy Prophet as illustrative of certain moral and spiritual values. The material available is so plentiful that the difficulty has been what to select. The effort has been deliberately confined to certain aspects of social relations, touching only incidentally upon others.

Where no other indication is given, the Hadith sets out the words of the Holy Prophet as spoken directly or as reported indirectly.

One or two matters may call for a word of explanation as to the perspective in which certain expressions are employed. The Holy Prophet often used the expression 'brother' as meaning a fellow Muslim or fellow human being. He laid stress on a particular aspect having regard to the person to whom he was speaking so that when he de-

scribed a certain quality as the best or the worst, his words are to be interpreted in a relative rather than in an absolute sense.

The words 'slave' and 'servant' were used by him and contemporary Muslims as inter-changeable. Today there is a whole world of difference between the connotations of the two expressions. The Quran forbade the taking of prisoners except in the course of a regular war (8:68). As fighting was permitted only to repel aggression (2:191) prisoners could only be taken in the course of defensive war. After a battle, prisoners would be released as a favour or in return for ransom (47: 5), and those who were not set free or ransomed were distributed as labourers or servants. This was a more humane and beneficent method of dealing with them than keeping them in prison camps. Any of those who were so distributed or allotted could ask for a deed of manumission to which they were entitled as of right (24:34). This deed would specify the payment which a prisoner was to make by instalments to procure his freedom. Once the amount of compensation was determined the prisoner would be free to occupy himself in whatever pursuit he desired so long as he continued to make the agreed payment. Once the payment of the instalments was completed he would be free to go his way. The master was exhorted to help the prisoner in making the payment (24: 34). Muslims were also exhorted to procure the release of prisoners as a meritorious act of charity (90: 14). With regard to the conditions under which those held in captivity were to work, it was made clear by the Holy Prophet that they were to be fed and clothed as members of the family and were not to be assigned a task which was beyond their capacity, and if they were called upon to perform a difficult task the master was to assist them in performing it. The Holy Prophet expressly laid down that those who were held in such captivity were to be treated as bretheren over whom temporary authority was granted to the master and were not to be coerced or harshly used. The relevant Ahadith

included in this section will bear out the humane and beneficent character of the injunctions of the Holy Prophet in this behalf.

The discerning reader will not fail to observe and appreciate the wide sweep and deep penetration of vision with which the Holy Prophet was gifted. Even a cursory perusal of this limited selection of Hadith would furnish valuable guidance to men and women in all stations and spheres of life. An unbiassed mind overflows with admiration when reminded that this treasury of wisdom was made available for the moral and spiritual uplift of mankind in the early part of the seventh century of the Christian Era, a period when over the greater part of the world, ancient wisdom had been almost forgotten through neglect and mankind was groping in the dark, yearning for fresh light.

Since the Traditions or Ahadith were intended to elucidate or interpret the teachings of the Holy Quran, the fountainhead of wisdom, brief verses from the Quran have been added to chapter headings to illustrate this organic link. These verses are selective and by no means exhaustive.

1

Family Relationships

MARRIAGE

Marry such women as seem good to you. (4: 4).



The Holy Prophet (peace be on him) said:

1. Wedlock is my way. He who turns away from my way is not of me.

2. When a man whose faith and morals you find pleasing makes a proposal of marriage, accept it. If you do not act thus there would be widespread mischief and disorder.

3. Give women in marriage to men they approve of.

4. The most blessed woman is one whose wedding does not involve too much expense.

5. Do not fix women's dowers too high.

6. Three things should not be deferred: Prayer service when its prescribed hour arrives, funeral when it is ready, re-marriage of a widow when a suitable match is available.

7. A marriage should be widely proclaimed.

8. A wedding feast on the day after the marriage is most fitting, on the second day it is good, on the third day it is pretentiousness and display.

9. The Holy Prophet (peace be on him) said to Abu Hurairah: Men seek a woman's hand for four things—her wealth, her family, her beauty, her piety. But you should put her piety first.

10. Mughirah son of Sha'bah sought a woman's hand in marriage. The Holy Prophet (peace be on him) said to him: Arrange to see her first, this will help to establish accord between you.

WOMEN

Good women are humble, guarding in secret that which Allah has guarded (4.35).

★ ★ ★

The Holy Prophet (peace be on him) said:

1. A woman needs to be sheltered. When she issues forth unguarded, Satan pounces upon her.

2. Allah will be merciful to women who are modestly clad.

3. Beware of being alone with strange women. A man alone with a woman outside the prohibited degrees may be tempted.

4. No woman should travel for three consecutive days except in the company of a near relation.

5. If a woman perfumes herself to go round and attract men thereby, it is as if she was guilty of adultery.

6. Seek help in respect of your women through keeping their wardrobes limited; excess of clothes and ornaments tempts a woman to flaunt herself abroad.

7. When you meet two women coming from the opposite direction, do not pass between them; pass on their right or left.

8. The Holy Prophet forbade a man walking between two women.

9. The middle of the road is not the proper place for women to walk along.

10. I do not shake hands with women.

11. He who condoles with a woman bereaved of her son will be bestowed a cloak to wear in heaven.

12. The greatest trial for men after I am gone will be women.

13. Addressing women the Holy Prophet (peace be on him) said: Stick to your homes, in your case it will count as striving in the cause of Allah.

14. Umme Saleem was one of the Prophet's party on a journey, and his servant Anjasha was driving the camels.

Said the Prophet (peace be on him): Drive gently Anjasha. Mind the crystal!

15. The Holy Prophet (peace be on him) said: There will be a time when women will go abroad dressed as if they are naked. They will strut about shaking their shoulders, their heads wobbling like camel's humps. Such women will never enter Paradise, nor smell its perfume, although this perfume will be perceptible from a long distance.

16. When the Holy Prophet (peace be on him) went forth to battle he was accompanied by his wife Umme Saleem and a company of women from among the Ansar who provided water for and tended the wounded.



HUSBAND AND WIFE

They are raiment for you and ye are raiment for them.
(2: 188).



The Holy Prophet (peace be on him) said :

1. The most stringent of covenants to be performed by you is the one whereby you make your wives lawful for yourselves.

2. Shall I tell you which is the best of treasures? A good wife. She pleases her husband when he looks at her, obeys him when he directs her and watches over his possessions in his absence.

3. The best of you are those who treat their wives best.

4. Do not strike the handmaidens of Allah.

5. A woman is like a rib, if you try to straighten it you will break it. But if you let it be, it will be of benefit to you despite its bend.

6. Women are in need of shelter, so provide them with homes; some of them are afflicted with contrariness, so restrain it with forbearance and silence.

7. The service of your spouses is charity.

8. A woman's primary duty is to her husband and a man's primary duty is to his mother.

9. A woman who leaves her home without the permission of her husband is under the displeasure of Allah until she returns to her home or her husband approves of her absence.

10. The Holy Prophet forbade converse with women without the permission of their husbands.

11. For a woman there are only two safe shelters—her grave and her husband.

12. He who has two wives and is inclined wholly towards one of them will have half his body paralysed on the Day of Judgment.

13. The Holy Prophet (peace be on him) was asked : What is due from us to our wives? He answered: Provide

for their needs as you provide for your own. Do not strike them nor speak to them uncivilly, nor withdraw yourselves from their company except inside the house.

14. The Holy Prophet (peace be on him) was asked: Which woman is best? He answered: One who pleases her husband when he looks at her, obeys him when he directs her, and does not oppose him with that which he dislikes concerning her person and concerning his belongings.

15. Abdullah, son of Amar son of Aa's, quoted the Holy Prophet (peace be on him): The world is but provision, all of it. And the best provision of the world is a virtuous woman.

★ ★ ★

CHILDREN

Wealth and children are an ornament of the hither life; then of these that which is transmitted into a source of permanent beneficence is the better in the sight of thy Lord in respect of immediate return as well as in respect of expected benefits (18.47).



The Holy Prophet (peace be on him) said:

1. A house without children is a house unblessed.
2. Honour your young and train them in good manners.
3. No father can bestow on his child a gift more precious than good upbringing.
4. It is better for a man to attend to the good upbringing of his child than to bestow a measure of corn in charity.
5. It is a child's right that his father should teach him to read, write, swim and the art of archery and should provide him pure and lawful sustenance.
6. Teach your boys swimming and archery and teach your girls spinning.
7. He who has a daughter and does not bury her alive, nor humiliate her, nor give a son preference over her will be admitted to Paradise by Allah.
8. Be mindful of your duty to Allah and act equitably between your children.
9. Treat your children equitably in the matter of gifts, as you would wish them to deal equitably with you in beneficence and affection.
10. The worst of men is he who is stingy towards his dependents. .
11. It is sin enough for a person to withdraw support from those dependent upon him.
12. Your children are the best of your earnings, so you may benefit from their earnings.
13. When children reach the age of ten, provide them with separate beds.

PARENTS

Thy Lord has decreed that you worship none save Him alone, and behave beneficently towards parents. If either or both of them should attain old age while you are alive, say not "Ugh" to them, nor chide them, and speak kindly to them. Lower to them the wing of humility out of tenderness and pray: Lord have mercy upon them, as they brought me up when I was little. (17. 25.)



The Holy Prophet (peace be on him) said:

1. Be beneficent towards your parents and your children will be beneficent towards you; be chaste yourself and your women will be chaste.
2. He who casts an angry look at his father has failed in beneficence towards him.
3. The two greatest liars are: a poet who defames a whole people, and a man who disowns his father.
4. Paradise lies under the feet of the mother.
5. It is part of virtue to befriend your father's friends.
6. A man asked the Holy Prophet (peace be on him): Who has the prior claim on my duty? He answered: Thy mother. And after her? Thy mother. And thereafter? Thy mother. And then? Thy father and after him other kindred according to their degree of kinship.
7. A man came to the Holy Prophet (peace be on him) and asked for permission to join an expedition. Are your parents alive? enquired the Holy Prophet (peace be on him). Yes, replied the man. Then look after them; that is striving enough for you.
8. A man of the Ansar asked the Holy Prophet (peace be on him): Do I owe a duty to my parents after their death? The Holy Prophet (peace be on him) made answer: Indeed yes, in four respects; that you should pray for Allah's forgiveness for them and call down His blessings upon them, that you should carry out whatever they undertook to do, that you should honour their friends, and that you should

strengthen the ties of kinship with those who are related to you through them. This is what you owe them after their death.

9. The Holy Prophet (peace be on him) said: It is a grievous sin for a person to abuse his parents. Someone asked: Would a person ever abuse his parents? Yes, said the Holy Prophet (peace be on him). If a person abuses another's father, his own father will be abused in return, and if he abuses the other's mother the same abuse will be returned.



TIES OF KINSHIP

The truly wise are those . . . who bind up the ties of kinship that Allah has commanded to be bound together. (13.20 22).

Render to the kinsman his due (17.27).



The Holy Prophet (peace be on him) said:

1. Be mindful of your duty to Allah and strengthen the ties of kinship.
2. He who desires to enlarge his means or to lengthen his days should strengthen his ties of kinship.
3. Seek to strengthen the ties of kinship, even though only with a salutation of peace.
4. A person is not mindful of his ties of kinship if he merely reciprocates kind treatment; he must seek to bind together those ties when they are broken.
5. Make up with him who has cut you off, be gracious towards him who treats you ill, and affirm the truth, even if it be against yourself.
6. The mother's sister ranks the same as the mother.
7. An elder brother has the same claim over the younger as a father over a son.
8. Charity towards the poor is but charity; charity towards one's kin has a dual quality, it is both charity and good kinship.
9. When Allah wills good for the members of a family He grants them understanding of the Faith and the younger ones hold the older ones in respect. He bestows upon them kindness in mutual dealings and moderation in spending and makes them aware of their shortcomings so that they may turn away from them. But if He wills something else for them He leaves them to their own devices.

FRIENDSHIP AND BROTHERHOOD

Call to mind the favour of Allah that He bestowed upon you when you were at enmity with each other and He united your hearts in love, so that by His grace you became as brethren. (3.104).



The Holy Prophet (peace be on him) said:

1. It is characteristic of the believers that they should share each other's tribulations, the same as an aching head makes the whole body ache.

2. In their sympathy and love and kindliness the believers are like the limbs of a single body; if one of them ails the whole body is feverish and troubled.

3. When you feel friendliness towards another enquire from him his name, the name of his father and who his people are, for all these exchanges promote friendliness.

4. When you have made friends with a person, do not doubt him, nor consult others about him, nor go along making enquiries concerning him, for you may encounter someone who is hostile towards him and he may tell you something about him which is not true and thus break up your friendship.

5. The best friend in the sight of Allah is he who behaves best toward his friends.



THE AGED AND INFIRM

Allah is He who created you in a state of weakness, then after weakness bestowed strength, then, after strength, causes weakness and old age. He creates what He wills; He is the All-knowing, the Determiner of the measure (30.55).

★ ★ ★

The Holy Prophet (peace be on him) said:

1. You are granted help and sustenance because of the needy and the helpless among you.

2. Look for me among the weak and infirm, for you are succoured and provisioned because of those among you who are weak and helpless.

3. Some desert-dwellers asked the Holy Prophet (peace be on him): Messenger of Allah, shall we seek healing for our ills? He answered: Indeed, seek a remedy for all your ills for Allah has provided a remedy for all ills except one. And, which is that, Messenger of Allah? Decrepitude, he made answer.

4. No youth honours an older person on account of his age but that Allah appoints someone to honour him in his old age.

★ ★ ★

2

Neighbours

Behave beneficently towards the neighbour that is a kinsman and the neighbour that is a stranger and the companion by your side. (4.37).

★ ★ ★

The Holy Prophet (peace be on him) said:

1. A neighbour has rights.
2. I commend your neighbour to you.
3. If your neighbours praise you, you are good; if your neighbours say you are bad, you are bad.
4. He who behaves ill towards his neighbour is not a believer, nor can ever be one.
5. One whose neighbour is not secure against his mischief is not a believer.
6. One who eats his fill while his neighbour is hungry by his side is not a believer.
7. Let not any of you neglect the least chance of doing good; if you can do no more at least meet your brother with a smile on your face. When you buy meat and put the cooking pot on the fire, add a little more water and send a portion of the broth to your neighbour.
8. Make sure of your neighbour before acquiring a house, and make sure of your travelling companion before starting on a journey.
9. Do you know what are the rights of a neighbour? It is his right that if he asks you for help, you should help; if he begs for a loan, you should lend; and if he becomes destitute you should render him aid. If he is ailing you should tend him; if he dies you should join in the funeral rites; if good befalls him you should felicitate him, and if

he is afflicted by a calamity you should comfort and console him. You should not raise your structure higher than his, obstructing the passage of the breeze towards it, without his consent. If you bring home some fruit, send your neighbour a portion of it as a present. If you are unable to do so take it inside secretly and do not let your children come out with it causing distress to your neighbour's children. Let not the smell of food from your cooking pot disturb your neighbour unless you are ready to share it with him.

10. The Holy Prophet (peace be on him) was asked by Ayesha: Which of my two neighbours shall I prefer in the matter of sending a gift? He answered: The one whose door is nearer to thine.

11. If you are invited by two persons at the same time, accept the invitation of the one the door of whose house is nearer to yours than that of the other, for he has a stronger claim upon you as a neighbour. But if one invites you before the other, accept the invitation of the one who invites you first.

12. When any of you wishes to sell his land, he should first offer it to his neighbour.

13. Allah will not look with mercy on one who corrupts his neighbour's wife, nor purify him, and will condemn him with: Enter the Fire with those who must enter therein.



3

Orphans

They ask thee concerning the orphans. Tell them: Promotion of their welfare is the greatest good (2.221). Allah enjoins you to deal justly with orphans (4.128). Allah enjoins benevolence towards orphans (4.37). Approach not the property of the orphan during his minority except for the best purpose (6.153). Those who devour the property of the orphans wrongfully only fill their bellies with fire and shall enter a blazing torment (4.11).



The Holy Prophet (peace be on him) said:

1. Of your homes the one Allah likes best is the one in which an orphan has an honoured place.
2. The best Muslim home is that in which an orphan is treated with kindness, and the worst is that in which an orphan is treated unkindly.
3. He who brings up an orphan well, whether related to him or not, will be as close to me in Paradise as my first finger is close to the second.
4. He who brings up three orphans well, is like the one who spends his nights in prayer and fasts during the day, or is out fighting in the cause of Allah. Such a one and I will be as close in Paradise as my first and second fingers are to each other.
5. He who meets an orphan and takes him along to eat and drink with him, will be admitted to Paradise by Allah unless he should have been guilty of an unpardonable sin.

6. He who makes himself responsible for an orphan who is dependent upon him or upon another, till Allah makes him independent, earns Paradise for himself.

7. The guardian of an orphan should invest the property of the orphan profitably and should not leave it to be consumed by taxes.

8. I forbid you to trespass against the rights of two classes of weak ones, orphans and women.

9. Would you like your heart softened and your needs relieved? Then be kind to the orphan, pat him on the head and feed him with the food you eat; your heart will be softened and your needs will be relieved.

10. The Holy Prophet (peace be on him) said to Abu Zarr: I find thee weak, Abu Zarr, and desire the same for thee as I desire for myself. Do not seek to exercise authority even over two persons and do not undertake the responsibility of administering the property of an orphan.

11. A person complained to the Holy Prophet (peace be on him) of the hardness of his heart. The Prophet counselled him to caress the orphan and to feed the indigent.

★ ★ ★

4

Servants

Be benevolent towards . . . those under your control (4.37).



The Holy Prophet (peace be on him) said:

1. Feed those under your control as you feed yourselves, and clothe them as you clothe yourselves.

2. When a servant brings one of you food, having endured heat and smoke in preparing it, the master should make the servant sit with him and eat, and if the food should not be sufficient for two, he should bestow at least a couple of mouthfuls upon the servant.

3. Treat your prisoners well.

4. He who kills his slave shall suffer the penalty of death, and he who maims his slave shall suffer the penalty of being maimed.

5. He who falsely charges an innocent slave will be flogged on the Day of Judgment.

6. The very last admonition of the Holy Prophet (peace be on him) was: Do not neglect Prayer and fear Allah in the matter of those under your control.

7. One came to the Holy Prophet (peace be on him) and asked: Messenger of Allah, how often shall I forgive my servant? The Holy Prophet (peace be on him) remained silent. The man repeated: Messenger of Allah, how often shall I forgive my servant? Whereupon the Prophet (peace be on him) said; Seventy times each day.

8. Suweid says: We were seven brothers and had but one maid-servant between us. One of us chanced to slap her. The Holy Prophet (peace be on him) commanded us to set her free.

9. Abu Masud has related: Once I was about to strike a slave when I heard the Prophet's voice: Abu Masud, remember, Allah has greater power over you than you have over your slave. I shall never raise my hand against a servant again, O Prophet of Allah, I said, and this slave I liberate for Allah's sake! Had you not done so, said the Prophet, surely the fire of hell would have burnt or at least singed you.

★ ★ ★

5

Animals

There is not an animal that moves about in the earth, nor a bird that flies on its two wings, but are communities like you. We have not left out anything in the Book. Then to their Lord shall they be gathered together. (6.39).



The Holy Prophet (peace be on him) said:

1. If Allah forgives you the way you treat animals, He will have forgiven you a great deal.
2. He who kills even a sparrow needlessly is accountable to Allah on the Day of Judgment.
3. Be mindful of your duty to Allah in the matter of your dumb beasts; ride them when they are in good condition and slaughter them for meat when they are in good condition.
4. When you travel in a season of plenty, let the mounts have their share from the herbage and when you travel in a season of drought drive them along so as to arrive at the end of the journey before their humps melt away; and when you camp for the night, choose a site away from the beaten track as reptiles frequent such tracks at night and wild beasts use it for rest.
5. Allah has prescribed kindness towards all creatures; when you must kill adopt the best method, and when you slaughter an animal do it mercifully, sharpen the knife and reduce its suffering.
6. Do not slaughter a she-goat which yields milk.
7. Take to rearing sheep, for they are a source of blessing.
8. There is good in the foreheads of horses.
9. Leave the birds alone secure in their nests.

10. The Holy Prophet (peace be on him) forbade a living creature being used for target practice.

11. The Holy Prophet (peace be on him) forbade branding or striking an animal on the face.

12. The Holy Prophet (peace be on him) forbade animal fights.

13. The Holy Prophet (peace be on him) forbade the skins of wild beasts being used as floor coverings or as mattresses.

14. When the Holy Prophet (peace be on him) arrived in Medina he found that people were in the habit of carving off the humps of live camels and the rumps of live fat-tailed sheep and forbade the practice. He declared such meat forbidden, like the meat of a dead animal.

15. The Holy Prophet (peace be on him) passed by a camel whose belly was drawn up to its back, and admonished: Fear Allah in the matter of these dumb animals, ride them when they are in good condition and slaughter them for meat when they are in good condition.

16. A woman of easy virtue happened to pass by a dog stretched out near a well in an agony of thirst. She took off her shoe, tied it to her scarf and drew up water from the well for the dog to drink. All her sins were forgiven because of this.

17. Abdullah son of Masud has related: We saw a little red bird with two little fledglings and we took the young ones away from it. The bird kept fluttering its wings piteously and crawling on the ground. Then the Prophet (peace be on him) came by and saw the bird and admonished: Who has distressed this bird? Restore its little ones to it.



6

Social and Cultural Values

COURTESY AND GOOD BEHAVIOUR

Allah enjoins equity and benevolence and graciousness as between kindred; and forbids evil designs, ill-behaviour and transgression (16.91). Thou dost most surely possess high moral excellence (68.5).



The Holy Prophet (peace be on him) said:

1. Good behaviour is half of faith.
2. The most likeable of you are those who are best-behaved.
3. One of his companions asked the Holy Prophet (peace be on him): Messenger of Allah, what is the best that has been bestowed upon man? He answered: Good behaviour.
4. There is no greater wisdom than foresight, no greater piety than abstention from evil and no greater goodness than good behaviour.
5. One who has been given a portion of kindness has been given a portion of that which is best in this world and in the Hereafter. Strengthening the ties of kinship, good behaviour and good neighbourliness make towns flourish and lengthen the days of the people.
6. Allah has revealed to me that you should comport yourselves with humility towards one another so that no one transgresses against another, nor boasts of any superiority over another.
7. Virtue is good behaviour and sin is that which troubles your mind and you would not like it to be generally known.

8. Seek exaltation in the sight of Allah through courtesy towards one who behaves churlishly towards you and through bestowing favours upon him who deprives you of that which is due to you.

9. Be courteous and consort with the poor and humble. This will exalt you in the sight of Allah and will guard you against pride and arrogance.

10. A gentle word is charity.

11. Bad behaviour is an evil quality.

12. Two qualities never combine in a true believer: niggardliness and ill-behaviour.

13. That one of you should accompany a brother to help him in some affair of his is better for him than spending two months in retreat in my mosque.

14. Be mindful of your duty to Allah and do not neglect the smallest good you can do, even if it should be no more than pouring water from your bucket into that of one who is thirsty, or meeting your brother with a smiling face. Do not let your robe trail below the ankles for this is a sign of vanity which is displeasing to Allah. Should a person abuse you or taunt you with a failing from which you do not suffer do not taunt him with a failing from which he does suffer. Forbear, and he will carry the burden of his guilt and you will be rewarded for your forbearance; and speak not ill of anyone.

15. When a person who is honoured among his people visits you, do you also receive him with honour.

16. The Holy Prophe (peace be on him) forbade a person making his brother vacate his seat to occupy it himself.

17. Let not anyone occupy another person's normal seat in his own house without his permission.

18. Let not any of you appropriate to his own use in fun or in earnest an article belonging to his brother, and should he borrow even his brother's stick let him hasten to restore it.

19. When any of you yawns he should try to keep his mouth closed as much as possible.

20. If a person sneezes, let him cover his mouth with his hand, or his handkerchief and suppress or subdue the sound.

21. Should any of you belch or sneeze, he should try to suppress the sound.

22. If any of you draws his sword and then wishes to pass it on to his brother let him first replace it in its scabbard.

23. He who raises a weapon against us is not one of us.

24. Do not strike a brother on the face even if you should be fighting him.

25. When discord spreads among Muslims fashion your swords out of wood.

26. He who desires that people should stand up as a token of respect for him, let him prepare himself for a seat in the Fire.

27. Two things savour of disbelief; ridiculing a person's descent and bewailing the dead.

28. To sit down to eat with your servant is a courtesy.

29. A slip of the tongue is far worse than slipping of the foot.

30. When a person confesses his fault and asks forgiveness of his brother and the latter does not respond, he is as guilty as an extortionist.

31. Strive for good and shun evil, and say of others that which you would like to hear said of you when you leave a gathering and do not say of others that which would displease you if it were said of you.

32. If anyone ever asked the Holy Prophet (peace be on him) for anything, he never refused.

HOSPITALITY AND ENTERTAINMENT

There is no harm for the blind, the lame, the sick or yourselves that you eat from your own houses, or from the houses of your fathers, or mothers, or brothers or sisters, or uncles, or aunts, or from those that you are in charge of or from the house of a friend. Nor is there any harm whether you eat together or separately. But when you enter houses, salute your people with the greetings of peace, a greeting from your Lord full of blessings and purity (24.62).

They feed the poor, the orphan and the captive for the love of Allah, assuring them: We feed you only for Allah's pleasure. We desire from you neither reward nor thanks. (76.9-10).



The Holy Prophet (peace be on him) said:

1. The worst wedding feast is that from which those are excluded who would come willingly and to which those are invited who would rather stay away. He who does not accept an invitation disobeys Allah and His Messenger.

2. Accept an invitation, do not reject a gift and do not strike your fellows.

3. He who does not accept an invitation disobeys Allah and His Messenger, and he who enters a house uninvited enters a thief and emerges a robber.

4. When the food is laid out, let the principal person or the host, or the best of those present begin first.

5. A guest is entitled to be entertained for three days; beyond that it is charity on the part of the host. A guest should depart within this period and spare his host embarrassment.

6. When someone visits you do honour to him.

7. Do not entertain a guest ostentatiously.

8. The Holy Prophet (peace be on him) forbade being too formal with a guest.

9. It is part of good behaviour to accompany the departing guest to the door.

10. The worst of people are those who do not entertain a guest.

11. There is no good in one who does not exercise hospitality.

12. The Holy Prophet (peace be on him) has said: Entertain people according to their standing.

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FOOD AND DRINK

O ye who believe, eat of the good things we have provided for you and render thanks to Allah, if it is He whom you worship (2.173). Children of Adam, put your minds and bodies in a state of tidiness at every time and place of worship and eat and drink but be not wasteful; surely he does not love the wasteful. (7.32).

O mankind eat of that which is lawful and good in the earth (2.169).



The Holy Prophet (peace be on him) said:

1. Washing the hands and mouth before and after a meal adds to the beneficence of the food.
2. Wash your hands and drink out of them, for no vessel is purer than the hands.
3. Do not drink in one gulp like a camel, but in two or three breaths; pronounce the name of Allah when you start drinking and render thanks by uttering His praise when you finish.
4. It is intemperate to eat of everything one fancies.
5. Honour bread.
6. Do not sniff at your food like animals.
7. There is no vessel worse for a person to fill than his stomach. A few mouthfuls should suffice to keep him on his feet. But if he must eat more, then let him fill one-third of his stomach with food, one-third with drink and leave one-third for easy breathing.
8. When a person eats sparingly he fills his inside with light.
9. The dish most acceptable in the sight of Allah is one which is shared by many.
10. Beware of eating very hot food, there is no good in it. Make it a habit to eat food when it has cooled; it is easier to swallow and is more beneficial
11. Vinegar is an excellent sauce.
12. Salt is the best spice.

13. Cow's milk is healing, its butter is medicine and its flesh is disease.

14. Quince relieves heaviness.

15. Be sure to eat at night even if it is only a few dried dates, for to forego the evening meal hastens on old age.

16. The Holy Prophet (peace be on him) forbade breathing or blowing into a vessel.

17. The Holy Prophet (peace be on him) forbade blowing over a drink. One of those present inquired: Suppose I see a straw or some such thing floating on the surface? Pour out some of it. If I do not feel satisfied by drinking in one breath? Then put the vessel off and breathe away from it.

18. The Holy Prophet (peace be on him) was asked which drink is most agreeable. He answered: Sweet cold water.

19. Do not drink out of a vessel which has remained uncovered.

20. When the Holy Prophet (peace be on him) drank, he stopped twice to take breath. He observed that this method quenches thirst, helps to digest food and is good for the health.

21. I never eat in a reclining position.

22. Take off your shoes when you sit down to eat; it is a good habit.

23. One who is appointed to serve drinks should be the last to drink.

24. Food for two suffices for four, and food for four suffices for eight together rather than apart.

25. When you are invited to a meal you should accept the invitation. Then if you wish you may eat, or you may refrain.

26. Eat according to a fixed measure. You will find it beneficent.

27. When food is laid out, no one should leave the party until the food is removed, nor draw away his hand, though he may be full. If he does, he will embarrass his neighbour, who may follow his example while still needing food.

28. Eat from the outer side of a common dish and leave the middle of it. Thus it will be blessed for you.

29. The Holy Prophet (peace be on him) never found fault with food. He ate if he desired and refrained if he did not.

30. Some milk mixed with water was brought to the Holy Prophet (peace be on him). At the time a desert-dweller was sitting on his right and Abu Bakar was on his left. He drank of it and then passed it on to his right observing: The one on the right has preference.



INTOXICANTS

O ye who believe, liquor, gambling, idols and divining arrows are but abominations and satanic devices; so turn wholly away from each one of them that you may prosper. (5.91).

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The Holy Prophet (peace be on him) said:

1. Avoid every intoxicant.
2. Do not drink liquor, for it is the key to every vice.
3. Whoever drinks liquor, the light of faith departs from his inside.
4. Liquor is the mother of all vice and the greatest of sins.
5. My people will fall a prey to liquor after I am gone; they will give it different names, and those in authority over them will aid and abet them.
6. Anything which intoxicates when taken in large quantities is forbidden altogether.

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HEALTH AND CLEANLINESS

Purify thy clothes and shun all uncleanness (74.5-6). Allah loves those who turn to Him and loves those who keep themselves clean (2.223). Allah desires not to put you in a difficulty; but desires to purify you and to complete his favour unto you that you may prosper (5.7).



The Holy Prophet (peace be on him) said:

1. Cleanliness is half of Faith.
2. Keep your houses and yards tidy.
3. When you visit your brethren tidy up your clothes and your mounts for Allah does not like dirt and untidiness.
4. Brushing the teeth cleanses the mouth and pleases the Lord.
5. There are those of you who seek after godliness and yet let their nails grow like the claws of birds filled with all manner of dirt and filth.
6. He who does not shave off superfluous body hair and does not trim his nails and moustaches, is not one of us.
7. He who goes to sleep while his hands smell of food, has only himself to blame if harm should befall him.
8. Do not leave a fire burning in the house when you go to sleep.
9. A weekly bath is obligatory upon every Muslim, when he must wash his head and the whole of his body.
10. When you oil your hair start with the forehead, it relieves headache.
11. Do not put up a sick man and a healthy one together.
12. If you hear of the Plague in one region keep away from it; and should it break out in the region where you are, do not depart from it.

13. Sit in the shade, it is beneficent.

14. If any of you should be sitting in the sun, and it should begin to move away from him, let him change his seat so that he is not part in the sun and part in the shade.

15. There are two blessings of which people do not take full advantage: health and leisure.

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DRESS AND APPEARANCE

Children of Adam, We have created for you raiment which covers your nakedness and is a source of elegance; but the raiment of righteousness is best (7.27).



The Holy Prophet (peace be on him) said:

1. Put on your garments and do not issue forth uncovered.

2. Dress well and caparison your mounts well, so that you may be distinguished among people.

3. Wear white garments for they are the best, and wrap up your dead in them. The best *kohl* is *athmad*, it clears the vision and fosters the eyelashes.

4. Wear loose trousers for they cover the limbs effectively, and urge the women to do the same when they go out.

5. When Allah bestows wealth on you, there should appear on you some token of His favour and grace.

6. The Holy Prophet (peace be on him) condemned a man wearing feminine clothes and a woman wearing masculine dress.

7. The Byzantine Emperor sent the Holy Prophet (peace be on him) a silk cloak as a present, which he tried to put on but he felt so uneasy that his hands trembled while he was doing it. Then he sent it to his cousin Ja'far who came to the Holy Prophet (peace be on him) wearing it. The Holy Prophet (peace be on him) said: I did not send it to you so that you should wear it. Then what should I do with it? Send it to your friend the Negus of Abyssinia.

8. Take good care of your hair and treat it well.

9. The Holy Prophet (peace be on him) forbade the plucking away of grey hair. He said: It is the light of a Muslim's countenance.

10. In the latter days there will be people who will have regard only for appearance and will be averse to inner improvement. He was asked: Why would that be? He answered: Because of the desire to please some and out of fear of others.

11. Ibn Hajar says: I appeared before the Holy Prophet (peace be on him) and my hair was hanging over my shoulders. When he saw me he said: It is displeasing. I turned back and had my hair cut and went to him the next day. He said: I had not meant to find fault with thee needlessly; but this is much better.



DIGNITY AND SELF RESPECT

The true servants of the Gracious One are those who walk upon the earth with humility and when they are accosted by the ignorant ones, their response is: Peace, . . . and when they come upon anything vain, they pass on with dignity (25.64 and 73).



The Holy Prophet (peace be on him) said:

1. Try to meet your needs with dignity, for everything proceeds according to measure.
2. Conformity to Islam requires that a person should forsake that which is purposeless and futile.
3. Keep away from the hurly burly of the streets.
4. If you break a shoe-lace do not go about wearing only one shoe. Repair the lace and wear the pair or else go bare-footed.
5. Eating in the streets is ill-mannered.
6. He upon whom Allah bestows affluence should exhibit some sign thereof.
7. Allah has said: It jars upon Me to hear people abuse Time. I am Time. I change night into day and day into night.
8. On the Day of Judgment you will be called by your names and the names of your fathers, so choose goodly names.
9. When you depute a person to carry your message to me choose one comely of countenance with an agreeable name.
10. It behoves not a believer to demean himself. Someone asked: How would a person demean himself? He answered: By assuming obligations he is unable to discharge.

KINDNESS

Do not neglect any chance of behaving benevolently towards each other (2.238).



The Holy Prophet (peace be on him) said:

1. Next to faith in Allah, the best quality is kindness towards people.
2. He who has it within his power to confer a benefit upon his brother should proceed to do so.
3. When you have behaved ill towards someone, hasten to act beneficently towards him.
4. The highest excellence is to do honour to one's companions.
5. If someone has good in his mind for his brother, he should mention it to him.
6. To complete a good design is more meritorious than to begin it.
7. The worst of people is he who is asked a favour in the name of Allah and rejects the request.
8. If you are given something unasked, eat of it and give away part of it in charity.
9. He who covers up the nakedness of another is like one who has resuscitated a dead person.
10. If a person's honour is attacked in company, defend him, and rebuke those who attack him and leave the company.
11. The best of you are those from whom good is expected and the worst of you are those from whom no good is expected and against whose mischief people do not feel secure.
12. As you give so shall you receive.
13. Associate with the poor and show them affection.

14. Son of man, it were better for thee to bestow upon a needy person that which is in excess of thy need, and it is harmful for thee to withhold it, but no blame attaches to keeping that which suffices for thy needs. Begin by spending on those who are around thee and remember the hand that bestows is better than the one that receives.

15. The Holy Prophet (peace be on him) said to Ans son of Malik: Son, if you can so manage that your heart holds no grudge against anyone morn or eve then make it so.

16. It is Allah's forbearance towards His servants that makes Him cover up their misdoings on earth.

17. The Holy Prophet (peace be on him) never struck anyone with his hand, neither woman, nor servant. He went forth in the cause of Allah, but never sought to avenge a personal injury. If, however, any commandment of Allah was contravened he would impose a penalty in the name of Allah, the Mighty, the Glorious.



CHARITY

Whatever of your pure wealth you spend in charity, Allah has full knowledge thereof, Those who spend their wealth in charity by night and day, secretly and openly have their reward with their Lord; on them shall come no fear, nor shall they grieve (2.274-275).

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The Holy Prophet (peace be on him) said :

1. Every good act is charity.
2. The best charity is to promote goodwill between people.
3. The best charity is to fill a hungry stomach.
4. There is no charity deserving of greater reward than giving a drink of water to a thirsty one.
5. When one of you gives away a garment to another the benefactor remains under the protection of Allah as long as the other's person is covered by the garment.
6. Do not feed the poor on something you would not eat yourselves.
7. Begin by spending upon those who are dependent upon you.
8. Spend first upon yourself, next upon those dependent on you. If something is left over it is for your kin and if there is still something left over it is for others.
9. That which you consume yourself counts as charity; that which you provide for your wife counts as charity; that which you spend on your children counts as charity and that which you provide for your servant also counts as charity.
10. Whatever you give your wife is charity.
11. When a beggar comes to your door put something in his hand, even though it may be only a portion of burnt sheep's trotters.
12. What Allah likes best is feeding a hungry person in want, or relieving a person of his debt or fine or affliction.

13. A person of means or one healthy and strong of limb is not an object of charity.

14. If a man has a claim against another and gives him respite, every day of it counts as charity.

15. Intercede with me for people, for though Allah will cause His Prophet to determine as He pleases, you will have earned your reward.

16. The greatest charity is that which you do for a daughter when she reverts to your home and has no other support left but you.

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SOCIAL BEHAVIOUR

O ye who believe, when you are asked to make room in your assemblies then do make room; Allah will bestow amplitude upon you. When you are asked to rise up then rise up, Allah will exalt in rank those from among you who believe and those to whom knowledge is given. Allah is well-aware of that which you do (58.12).

O ye who believe, enter not houses other than your own until you have obtained leave and have saluted the inmates thereof. That will be the better for you that you may be heedful. If you find no one therein, then enter them not till leave is given to you. If it is said to you: Go back just now; then go back, that is purer for you (24.28-29).

Good and evil are not alike. Repel evil with that which is best, and lo, he between whom and thyself was enmity is as though he were a warm friend. But none attains to this save those who are steadfast, and none attains to this save those who are granted a large share of good (41.35-36).



The Holy Prophet (peace be on him) said:

1. Be moderate in friendship, for one day your friend may perhaps turn against you. Likewise be moderate in hostility, maybe the hostile one will become your friend one day.
2. Cultivate the habit of shaking hands; it will remove rancour from your hearts.
3. The best gathering is that which has plenty of room.
4. When you go to a gathering, and room is made for you, occupy it; otherwise, look for some vacant place and accommodate yourself.
5. When anyone of you enters a gathering and a brother makes room for him that is an honour whereby Allah exalts him.

6. It is not permissible for a person to intrude himself in between two who are already together, unless with their consent.

7. He who gets up from his seat and returns to it is entitled to re-occupy it.

8. Refrain from sitting along the streets. Someone said: Messenger of Allah,, there is no other place for us to converse together. He observed: Then you must render its due. He was asked: What is the due of the street? He said: Guard your looks, let no one be put to inconvenience, return the salutation of peace, enjoin good and forbid evil.

9. A person of authority and a person of learning are entitled to a place of honour.

10. The company of your elders is blessed.

11. Sit with your elders, seek knowledge from the learned and associate with the wise.

11a. The boastful ones will enter the Fire.

12. When there are only three of you together, let not two of you converse apart, until you have more company, lest the third person should feel hurt.

13. Extend your greetings to all alike; you will have peace. It is wrong to discriminate.

14. A rider should be the first to offer salutation to a pedestrian, and a pedestrian to one sitting, and a smaller group to a larger group.

15. He who consoles anyone in sorrow will have the same reward as one who bears his affliction with fortitude.

16. When you visit a sick person place your hand on his forehead or over his hand and enquire after his health. Your handshake will complete your greeting.

17. You should ask permission three times to enter a house; if then permission is granted you may enter, otherwise turn away.

18. Do not permit anyone to enter your house who does not first offer a greeting of peace.

19. Out of an approaching party it is enough for one person to offer the salutation of peace, and of those seated it is enough for one to return the salutation.

20. It is not permissible for a person to peep into another's house, unless he has permission, for to look into a house is the same as to enter it.

21. Let no one point towards his brother with a weapon lest Satan should misguide his hand and he should fall into a pit of fire.

22. Cast down your eyes, eschew all mischief, and abstain from conduct that leads to the Fire.

23. Eschew the company of a fool.

24. Evil company breeds avarice, indecency and ill behaviour.

25. Beware of an evil companion, for you will be judged by the company you keep.

26. A good companion is like a vendor of perfume, even if he does not give you of the perfume, you can enjoy its fragrance.

27. He who cuts off relations with his brother for the space of a year has as good as murdered him.

28. The elegance of a person's speech is a part of his attraction.

29. A pleasant disposition, agreeable manners and moderation are among the qualities of a Prophet.

30. One who is presented with a sprig of fragrant grass should not reject it, for it does not inconvenience the donor or the donee and has an agreeable odour.

31. Respond to an invitation, do not reject gifts and be not overbearing towards your bretheren.

32. Refrain from uttering today what you may have to apologise for tomorrow.

33. To demand back a gift is like unto licking one's own vomit.

34. To be organised as a community is a blessing and to be disorganised is an affliction.

35. The laughter of the Holy Prophet (peace be on him) was mostly smiles.

36. When the Holy Prophet (peace be on him) visited someone at night he greeted the inmates in such a manner that he might be heard by those awake but should not disturb those asleep.

37. The Holy Prophet (peace be on him) forbade offering anyone a naked sword.

38. Someone asked the Holy Prophet (peace be on him) about eating the food of the Christians. He answered: Do not let Christianity render food disagreeable for thee.

39. Said the Holy Prophet (peace be on him): A time will come when all manner of disorder will spread, then whoever seeks to disrupt the unity of the people deal with him with the sword whoever he may be.

40. Ayesha relates that she asked the Holy Prophet (peace be on him): Should we build a house or raise a structure for you in MINA to shield you from the sun during the Pilgrimage? He said: No, the first place belongs to the one who comes first.



7

Economic Values

TRADE AND COMMERCE

Woe unto those who give short measure; those who, when they take by measure from other people, take it full; but when they give by measure to others or weigh out to them, give them less. Do not such people know that they will be raised up again unto a terrible day, the day when mankind will stand before the Lord of the worlds? (83.2-7).

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The Holy Prophet (peace be on him) said:

1. The best tradesman is he who is agreeable both in demand and in payment, and the worst tradesman is he who is disagreeable in demanding or in paying.

2. Allah extended His forgiveness to a person before you, who was easy as a buyer, easy as a seller, easy while paying and easy in demanding payment.

3. A false oath may promote a sale, but empties the profit of all blessing.

4. Swearing a falsehood may occur in buying and selling, so wash them out with charity.

5. It is not lawful for a person to sell anything without disclosing its true condition.

6. The buyer and seller are at liberty to retract their bargain till they separate. If they speak the truth and hold back nothing the transaction will be blessed, but if they utter falsehood or conceal what should be disclosed the transaction will be devoid of blessing.

7. When you weigh out something, incline the scale in favour of the other party.

8. Measure your grain, thus will it be blessed.

9. Those who weigh and measure are charged with a responsibility failure in which was the ruin of the people before you.

10. The Holy Prophet (peace be on him) was asked which occupation is best. He answered: Working with one's hands or buying and selling, provided it is free from trickery and fraud.

11. I fear for my people in the matter of adulterating milk, for Satan hides between the froth and the substance.

12. The Holy Prophet (peace be on him) forbade all shady transactions.

13. The Holy Prophet (peace be on him) forbade taking advantage of a distressed seller, and forbade fraudulent transactions, and the sale of fruit on the branch which has not yet ripened.

14. The Holy Prophet (peace be on him) was passing by a heap of grain and thrust his arm into it. His fingers came out wet and he inquired; What is this Mr. Owner? Messenger of Allah, said the man, it was wetted by the rain. Why did you not place the wet portion on top so that people could see it? He who covers up a defect is not of me.



TRUSTS

When one of you entrusts something to another, then let him who is entrusted render back his trust when he is called upon to do so, and let him be mindful of his duty to Allah, his Lord (2.284).

O ye who believe, prove not unfaithful to Allah and the Messenger, nor prove unfaithful to your trusts designedly; and remember that your belongings and your children are but a trial and that it is Allah with whom is a great reward (8.28-29).

Those who are watchful of their trusts and their covenants (23.9;70.33).

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The Holy Prophet (peace be on him) said:

1. Render back the trust to him who has entrusted it to you, and do not cheat him who cheats you.

2. An honest treasurer who pays fully and cheerfully, when and to whom he is directed will be accounted as one who has bestowed charity.

3. When a person is told something which the teller would not like to be repeated ,it should be treated as a trust even if it was not expressly described as such.

4. A person who has been consulted becomes a trustee in respect of the matter mentioned to him.

5. Ask a wise person for guidance and you will be rightly guided; do not flout his advice else you will regret it.

6. On the Day of Judgment every deceiver will carry a mark by which he will be identified.

7. Treat your land as a trust. Do not sell it but enjoy its produce.

DEBT

If the debtor be in straitened circumstances then grant him respite till a time of ease, but if you remit the amount of the debt altogether as charity it will be the better for you, if you only knew (2.281).



The Holy Prophet (peace be on him) said:

1. Beware of indebtedness; it is a source of worry at night and of humiliation during the day.

2. A good man's life is suspended as long as he is in debt.

3. I do not buy an article of which I do not have the price.

4. To advance a loan is part of charity.

5. The best of you is he who is best in discharging his debts.

6. If you borrow even a thread and needle, be sure to give them back for if you do not you will be asked to produce them on the Day of Judgment, when you will not be able to do so.

7. When one of you has made a loan to his brother, and he sends him a present of food, he should not accept it or if he offers him a ride he should not ride with him, unless they were previously on those terms.

8. He who leaves behind property, it is for his heirs; but he who leaves behind a debt or helpless children who are unprovided for, I am responsible for the payment of his debt and the upbringing of his children.

BEGGING

Covet not that whereby Allah has made some of you excel others . . . Ask Allah alone of His bounty. Surely, Allah has perfect knowledge of all things (4.33).

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The Hoy Prophet (peace be on him) said:

1. If you were to realise how wrong begging is, none of you would go to another with a request.

2. To ask for something without dire necessity is like eating live coals.

3. Asking is permissible only for three persons; for him who is destitute, for him who is grievously burdened by debt and for him who is condemned to pay blood-money.

4. If you must ask, ask of the righteous.

5. When you are in need, approach those of my people who are kind hearted; your need will be relieved and you will achieve your purpose, for Allah says: My mercy is manifested through the kind-hearted of My servants. Do not approach the hard-hearted; your need will not be relieved nor will you achieve your purpose, for Allah says: My wrath manifests itself through such.

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CULTIVATION AND MINERALS

He has set the earth for His creatures; therein are all kinds of fruits and palm trees having sheathed clusters, and grain inside its husk and fragrant flowers (55.11-13).

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The Holy Prophet (peace be on him) said:

1. Seek sustenance from the hidden treasures of the earth.
2. Cultivate land, for cultivation is a source of blessing and put scarecrows in the fields to protect the crops.
3. He who cultivates land and birds and such eat of the crops, it counts as charity on his part.
4. Do not hold back surplus water, for you will thus stop the growing of pasture.

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HOARDING

Warn those who hoard up gold and silver and spend it not in the cause of Allah of a painful chastisement on the day when it will be heated up in the fire of hell, and their foreheads and their sides shall be branded therewith, and they will be told: This is what you treasured up for yourselves, so now suffer the torment in respect of that which you used to treasure up. (9.34-35).

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The Holy Prophet (peace be on him) said:

1. Whoever holds back grain to profit by its shortage is a sinner.
2. If a person holds back his grain for forty days in the hope of making a profit from scarcity, forsakes Allah and Allah forsakes him.
3. A hoarder of grain is in evil case; when Allah makes grain cheap such a one is grieved and when Allah makes it dear such a one rejoices.

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BRIBERY AND RIBA

O ye who believe, be mindful of your duty to Allah, and relinquish your claim to what remains of interest if you are truly believers. But if you do it not, then beware of war from the side of Allah and His Messenger. If, however, you desist you will still have your capital sums; thus you will commit no wrong, nor suffer any wrong yourselves (2. 279-280).

Do not devour each other's wealth among yourselves through deceit and falsehood, nor offer your wealth as a bribe to the authorities that you may deliberately devour a part of other people's wealth through injustice (2.189).



The Holy Prophet (peace be on him) said:

1. He who receives and he who gives a bribe are both headed for the Fire.

2. Allah has condemned the giver and receiver of bribes and their go-betweens.

3. Gifts presented to those in authority are corruption.

4. A people given to usury is afflicted with famine, and a people given to bribery is afflicted with the fear of its enemies.

5. The Holy Prophet (peace be on him) has condemned him who receives riba, pays riba, witnesses a transaction involving riba or inscribes it.

6. If a recommendation is made to an official accompanied by a gift and the man accepts it, his ill-gotten gain is like unto the floodgates of usury.

7. If we assign a man a job and fix for him a salary, what he takes above the salary is cheating.

8

Moral Values

MORAL QUALITIES

Thou dost most surely possess high moral excellences (68.5).

Allah enjoins equity and benevolence and graciousness as between kindred, and forbids evil designs, ill-behaviour and transgression. He admonishes you that you may take heed (16.91).



The Holy Prophet (peace be on him) said:

1. A deed is judged by its motive.
2. If something troubles your mind, leave it alone.
3. Anything which brings you peace of mind and contentment of heart is good; anything which disturbs the mind and troubles the heart is sinful, even though it may be held lawful by the jurists.
4. The best conduct is sincerity of purpose.
5. Concentrate duly on any one aspect of a project and the other aspects will fall into place.
6. When you contemplate an undertaking reflect upon its consequences; if they are good persist, if they are bad desist.
7. He who is temperate does not suffer privation.
8. Moderation is half of happiness, and good behaviour is half of Faith.
9. He who does not respect our elders and is not compassionate towards our little ones is not one of us.
10. Good deeds are a shield against an evil death.

11. Do not be of those who say: If others do good we shall also do good, but if they transgress we shall do likewise. Follow your own rule: If others do good you do the same, but if they do ill you refrain from transgression.

12. The best of people is he who is blessed with long life and is of good conduct.

13. Undertake high endeavour but take advantage of proper concessions. Do not associate with too many people, for you have been spared the need of such association.

14. Restrain your tongue and your passions and you will enter Paradise.

15. Restore the ties of kinship with him who has cut them asunder; be gracious towards him who treats you ill and affirm the truth, even if it is against yourself.

16. He who refutes a charge made against an absent brother, will be shielded by Allah against the Fire.

17. To attribute to another that which you would not like another to attribute to you, is backbiting.

18. Let me tell you what evil calumny is; it is backbiting which sows enmity between people.

19. Allah is so incensed when a wicked person is praised that the Throne is rocked.

20. Of two who abuse each other blame attaches to the one who starts, so long as the one who is wronged does not transgress against him.

21. The most outrageous calumny is that a person's paternity should be attributed to someone who is not his father, or a person should say he is an eye-witness of something he has not seen, or that a person should attribute to me that which I have not said.

22. Hold fast to contentment, for it is enduring wealth.

23. I am not as afraid on your account of poverty as I am of affluence, like the affluence of those who have gone before you, for you may get involved with it as they became involved and it may ruin you as it ruined them.

24. Rancour and jealousy consume good actions as fire consumes fuel.

25. People would fare well so long as they safeguard themselves against envy and rancour.

26. Paradise is the abode of the generous.

27. Those who are diligent in seeking out the shortcomings of others succeed only in promoting corruption.

28. Avoid suspicion for suspicion is the root of falsehood; do not occupy yourself with trying to discover the shortcomings of others either directly or through others, nor make a fictitious bid at an auction nor be envious of any. Do not entertain feelings of hatred towards another, nor cut asunder friendly relations with any, be as brethren, obedient to Allah.

29. The worst of people is he who is shunned by others, because they apprehend harm from him.

30. Love of the world is the root of all evil.

31. When you see a person gifted with aversion towards worldly affairs and with brevity of speech, do seek his company for he shall attain wisdom.

32. Cursed is the worshipper of dinars and dirhams and one lost in the pursuit of this world.

33. A time is sure to come when a man will not be troubled by the thought whether he makes money lawfully or unlawfully.

34. Two qualities corrupt a person, extreme stinginess and open cowardice.

35. Two hungry wolves do no inflict as much damage upon a flock of sheep as greed and ambition inflict upon one's faith.

36. It is evil enough for a person to be afflicted with a loose tongue, obscenity of speech, miserliness and cowardice.

37. Kindliness is the root of wisdom.

38. He who believes in Allah and the Last Day should be beneficent towards his neighbour; he who believes in Allah and the Last Day should honour his guest; he who believes in Allah and the Last Day should say that which is good else remain silent.

39. Do not use a stone which has been unlawfully obtained in a building you erect, for it will be the cause of its ruin.

40. If you will give me a guarantee on six points I shall guarantee Paradise for you: when you speak, tell the truth; when you promise, perform; when you are entrusted with something, discharge your trust; safeguard your chastity; cast down your eyes; and restrain your hands from doing harm to another.

41. The enemy of cleverness is overdoing; the enemy of bravery is tyranny; the enemy of benevolence is to remind the recipient of it; the enemy of beauty is vanity; the enemy of worship is lack of persistence; the enemy of speech is falsehood; the enemy of learning is forgetfulness; the enemy of wisdom is folly; the enemy of good descent is boasting; and the enemy of generosity is extravagance.

42. Eat and drink of the good things lawful for you, spend in charity and clothe yourselves without extravagance and vanity.

43. The worst of creatures is the one :

- (a) who is full of pride and arrogance and forgets the Great, the High;
- (b) who oppresses and tyrannizes and forgets the Supreme, the Exalted;
- (c) who is occupied with sport and play and forgets the grave and its trials;
- (d) who is disobedient and rebellious and forgets his beginning and his end;
- (e) who makes his religion a means of winning worldly goods;
- (f) who seeks faith through doubt;
- (g) who is driven by greed;
- (h) who is led astray by lust;
and
- (i) who is humiliated by desire.

44. Solitude is better than bad company and good company is better than solitude; good speech is better than evil speech.

45. When you are confronted with a difficulty, proceed with caution and fortitude till Allah shows you a way out of it.

46. When Allah, the Exalted, provides a means of subsistence for one of you, let him not give it up till there is a change in the situation.

47. Each one of you is a shepherd and each of you is responsible for his flock; a ruler is responsible for his people and is accountable in respect of them; a man is responsible for his family and is accountable in respect of it; a woman is responsible for her husband's household and is accountable in respect of it; a servant is responsible for his master's goods and is accountable in respect of them; a son is responsible for his father's property and is accountable in respect of it. Thus each of you is a steward and each of you is accountable for his charge.

48. Do not call down a curse upon your own selves, or upon your children or upon your servants or upon your property, lest it be a moment when prayer is accepted and misfortune should befall you.

49. There will soon be calamities, disorders and conflicts, then if you can contrive that you would rather be killed than be the killer, do so.

50. There are two things a man dreads; first death, and yet death may be better for him than evil; and secondly poverty, and yet it may be easier for him to endure than having to account for wealth.

51. Repentance of a sin means that one should never revert to it.

52. It is sin enough for you to be always quarrelling.

53. When you are inclined to relate someone's faults remind yourself of your own.

54. No one learns humility without having erred, nor wisdom without experience.

55. Moderation in spending is half of the art of living, friendliness towards people is half of wisdom, and the right method of enquiry is half of learning.

56. O ye people: Be temperate and preserving.

57. If a man hides inside a rock which has no opening big or small, his deeds, good or bad, will still become known, whatever he may contrive.

58. Four things are tokens of good fortune; a good neighbour, a virtuous wife, a good mount and a spacious dwelling; and four denote ill fortune; a bad neighbour, a vicious wife, a sorry mount and an oppressive dwelling.

59. Form a concept of a land by its name and of a person by the company he keeps.

60. The nearest to me are people who are righteous whoever they be, wherever they be.

61. I have been sent to complete the structure of good behaviour.

62. If a person determines upon a virtuous deed but is unable to perform it, Allah records it as one complete virtuous deed in his favour. If having determined upon it he proceeds to perform it as well, it counts with Allah ten-fold or seven hundred-fold or many hundred-fold. On the contrary, if a person conceives of a sinful act but does not perpetrate it, it will count with Allah as one virtuous deed. If he proceeds to commit it, Allah will record it as just one sin.

63. When someone says: The people are ruined; he is the one who ruins them.

64. He who acquaints himself with the contents of another's letter without his permission acquaints himself with hell.

65. The Holy Prophet (peace be on him) said to Ayesha: Be watchful against small faults for Allah has appointed someone to take account of those also.

66. The Holy Prophet (peace be on him) was told of a person who was constantly engaged in prayer striving for good, and of another who always shunned evil. He said: The first does not come up to the second.

67. Shall I tell you of something which is even better than prayer, fasting and charity? It is the promotion of goodwill, for dissension is ruin.

68. The Holy Prophet (peace be on him) said: There is no wisdom greater than foresight, no virtue better than abstinence, and no descent nobler than good behaviour.

69. The Holy Prophet (peace be on him) asked his companions: Can any one walk on water without wetting his feet? They replied: No, Messenger of Allah, there is none such. Whereupon he observed; Similarly no man of the world can escape sin entirely.

70. Abdullah son of Umar has related: The Holy Prophet (peace be on him) placed his hand on my shoulder and said: Live in this world as if you are a stranger here or a wayfarer bound elsewhere. Abdullah used to say: In the evening do not look forward to the morning and in the morning do not look forward to the evening; in periods of health put by a store of good deeds for periods of illness and in life do the same for death.

71. A man came to the Holy Prophet (peace be on him) and said: Messenger of Allah, tell me something by the doing of which I should win the love of Allah and the love of my fellows. The Holy Prophet (peace be on him) said: Desire not the world and Allah will love you; desire not that which other people have and they will love you.



RESPECT FOR THE DEAD

Allah has created death and life that He may try which of you is best in conduct. He is the Mighty, the Most Forgiving (67.3).

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The Holy Prophet (peace be on him) said:

1. You are bound to be overtaken by death and then you will be either distressed or happy.

2. When a person dies, all his actions cease except through a charity, the benefit of which is continuous, or a legacy of knowledge which benefits others, or righteous progeny who pray for him.

3. Relate of your dead only that which is good, and refrain from speaking ill of them.

4. Speak not ill of the dead or you will cause pain to the living.

5. Do not sit over a grave, nor face towards it when you are praying.

6. He who joins a funeral procession and takes three turns to help carry the bier has discharged his obligation to the dead.

7. As a funeral procession went by the Holy Prophet (peace be on him) stood up and those with him followed his example. Someone said: Messenger of Allah, this is the funeral cortege of a Jewish woman. He observed: Death is a matter of grief and awe, therefore, when you see any funeral passing you should stand up as a token of respect.

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GRATITUDE

Lord, grant me the favour that I may be grateful for the bounty that Thou hast bestowed upon me and upon my parents, and that I may act righteously so as to please Thee and make my progeny righteous also (46.16).

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The Holy Prophet (peace be on him) said:

1. He who is not grateful to people is not grateful to Allah.
2. One way of expressing gratitude for a favour is to talk of it.

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MODESTY

Direct the believing men to restrain their looks and to guard their senses. That is purer for them. Surely, Allah is well aware of that which they do. Direct the believing women to restrain their looks and to guard their senses and not to disclose any part of their beauty or their embellishments, save that which is apparent thereof (24.31-32).

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The Holy Prophet (peace be on him) said:

1. Modesty is part of Faith.
2. Each faith is characterised by some moral quality, the characteristic of Islam is modesty.
3. Modesty and faith are boon companions, when one departs the other follows suit.
4. Modesty is all virtue.
5. He who does not feel shy of people does not feel shy of Allah.
6. Modesty and brevity of speech are two characteristics of faith, while immodesty and garrulity are two signs of hypocrisy.
7. Cover up your thighs, for they are a part of the body which should not be exposed.
8. Do not expose your thighs, nor look at the thigh of a person living or dead.

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ADULTERY AND FORNICATION

Do not even approach adultery; surely it is an abomination and an evil way (17.33).

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The Holy Prophet (peace be on him) said:

1. Be warned against adultery for it entails four evils; it takes away the dignity and brightness of the face, it straitens one's means of livelihood, it incenses the Gracious One and it entails dwelling in the Fire.

2. There is no sin more grievous in the sight of Allah next to the sin of associating other gods with Him, than a man's dropping his seed in a womb which is not lawful for him.

3. When Allah decrees the ruin of a town, He causes adultery to spread among its dwellers.

4. Adultery entails poverty.

5. The eyes commit fornication, the hands commit fornication, the feet commit fornication and the organs commit fornication.

6. The fornication of the eyes is a lustful look.

7. The fornication of the tongue is lewd talk.

8. There are three on whom Allah will not look mercifully on the Day of Judgment: a lying ruler, an aged adulterer and an arrogant beggar.

9. A woman who takes off her clothes anywhere except in her husband's house tears off the screen that shields her from the wrath of Allah, the Exalted, the Glorious.

10. My people will continue in good condition so long as illegitimacy does not spread among them; should illegitimacy become widespread among them Allah will inflict widespread chastisement upon them.

OPPRESSION AND TRANSGRESSION

If every wrongdoer possessed all that is in the earth he would seek to ransom himself therewith (10.55).



The Holy Prophet (peace be on him) said:

1. Let no one oppress another.
2. There is no sin for which Allah sends down speedier punishment in this world, in addition to the punishment reserved in the Hereafter, than oppression and sundering the ties of kinship.
3. There are two wrongs which Allah punishes quickly in this very life; transgression and disobedience of parents.
4. If people witness an act of oppression and do not stop the oppressor and make him desist, Allah may include them all in His retribution.
5. He who strikes another even one strike unjustly will be called to account on the Day of Judgment.
6. If a person has transgressed against his brother's honour or worldly goods, let him hasten to seek acceptance of amends in this world before the day when there will be available neither gold nor silver to compensate a wrong. Else, if the transgressor has any good deeds to his credit, they will be transferred to the account of his victim according to the measure of his injury; and if there is no good to his credit the sins of the victim will be transferred to his account in the same measure.
7. He who grabs an inch of land unjustly will carry the weight of seven worlds around his neck on the Day of Judgment.
8. Allah will chastise those in the other world who persecute His people in this one.
9. Allah will afflict him who injures others and will be hard on him who is hard on others.

10. Allah grants respite to the oppressor, but when He seizes him He does not let go.

11. Beware of the cry of the oppressed one, for there is no bar between it and Allah.

12. The cry of an oppressed one meets with Allah's response even though he be a sinner, for his sins are his personal burden.

13. Guard yourself against the cry of the oppressed one because He appeals to Allah for his due, and Allah does not deny anyone his due.

14. Guard yourselves against the cry of the oppressed one for it ascends to heaven like a spark of fire.

15. Guard yourself against the cry of the oppressed one for it is borne on the clouds and Allah declares: By My Honour and My Majesty I shall surely succour thee, even though after a while.

16. Shun oppression for oppression will become manifold dark:nesses on the Day of Judgment.

17. The oppressed will be prosperous on the Day of Judgment.

18. You will observe unfair discrimination after I am gone, then be steadfast till you meet me at the Fountain of Plenty in the other world.

19. The most obnoxious persons in the sight of Allah are three: he who denounces the faith in the precincts of the Ka'aba, he who seeks to restore in Islam the forms and practices current in pre-Islamic times and he who seeks to shed the blood of another unlawfully.

20. A rich man's slowness in the discharge of his obligations is oppression.

21. It is enough sin for a person to hold back the allowance of one who is dependent upon him.

22. Evil is the person who is led astray by his desires.

23. Go to the aid of your brother, whether he is oppressor or oppressed. Some one asked: Messenger of Allah, we know how to help one who is oppressed, but how shall we help one who is the oppressor? He answered: Ho'd his hand so that he stops oppressing.

24. Said the Holy Prophet (peace be on him) to Ka'ab son of Ajarah: I extend to thee the protection of God against officials who will come after me. Anyone who visits them and supports their falsehoods and assists them in their wrong-doing is not of me, nor am I of him, and such a one shall not come near me at the Kauthar (Fountain of Plenty); but the one who does not visit them, does not support their falsehoods and does not assist them in their wrong-doing is of me and I am of him and he will come to me at the Kauthar.



FRUGALITY

The true servants of Allah are neither extravagant nor niggardly in spending but keep a balance between the two. (26.58).

Eat and drink, but be not immoderate; surely He loves not the immoderate (7.32).

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The Holy Prophet (peace be on him) said :

1. A frugal person is never reduced to want.
2. It is intemperate to eat of everything that you may fancy.
3. Control your hand.
4. It is good for you to put by something.
5. A man's livelihood follows him around as diligently as his death.

★ ★ ★

MERCY

My mercy encompasses all (7.156).

Whoso forgives and effects reform thereby has his reward with Allah (42.41).

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The Holy Prophet (peace be on him) said :

1. The quality of compassion is not denied to any one except the unfortunate.

2. He who forgives though he has the power to exact retribution will be forgiven by Allah on the Day of Distress.

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9

Public Affairs

ADMINISTRATION

O ye who believe, obey Allah and obey His Messenger and those who are in authority among you (4.60).

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The Holy Prophet (peace be on him) said :

1. A Muslim must obey the ruler in all things except in disobedience to Allah. When commanded to disobey Allah he owes no duty to obey.

2. When Allah puts a person in charge of some affairs of the Muslims and he makes himself inaccessible to them in respect of their needs and complaints and necessities, Allah will make Himself inaccessible to him in respect of his needs and complaints and requirements.

3. When Allah desires the good of a public servant He makes available to him good counsellors who remind him of his duty when he forgets it and aid him in its discharge if he remembers it; but if Allah desires something else for him he is beset by evil counsellors who do not remind him when he forgets and do not assist him if he remembers.

4. When a ruler gives way to anger Satan gains control over him.

5. Muslims are equal partners in three things; water, grass and fuel.

6. O Allah, be hard on him who, when appointed in authority over my people treats them hard, and deal kindly with him who when so appointed deals kindly with my people.

7. Allah will not bless a people which does not protect the rights of the weak.

8. The Holy Prophet (peace be on him) commanded that should a harvest or the fruits of an orchard be damaged by a calamity, the cultivator should be relieved of his dues accordingly.

9. The Holy Prophet (peace be on him) commanded: Write down for me the name of each convert to Islam.



10. Mu'az son of Jabal says: The Holy Prophet (peace be on him) appointed me Governor of the Yemen and when I set out he sent someone after me and I came back. He said: Do you know why I sent a man after you? Never accept a present without my permission, for that would be dishonest. Whoever acts dishonestly shall bring with him on the Day of Judgment that about which he has been dishonest; that is why I called you back. Now go about your business.

11. The ruler is the shadow of Allah's mercy upon earth; Allah will honour him who does honour to the ruler and will humiliate him who humiliates the ruler.

12. Do not ask to be appointed to public office, for if you are given it on your asking for it you will be chained down by it, but if you are called to it without your asking, you will receive divine help in discharging its responsibilities.

13. When you are placed in authority act beneficently towards those in your charge and forbear.

14. One in authority who deals dishonestly with those who are committed to his care is headed for the Fire.

15. The person most pleasing in the sight of Allah and the nearest to Him on the Day of Judgment will be a ruler who is just, and the person most obnoxious in the sight of Allah and the farthest from Him will be a ruler who is unjust.

16. When Allah desires the good of a people He appoints wise persons over them and bestows riches upon those of them who are open handed; when He decrees ill for a people He appoints over them persons who are foolish and bestows wealth upon those of them who are niggardly.

17. What I fear most for my people are misguided leaders.

18. When public authority is committed to those who are not fit to exercise it, be ready for the Judgment.

19. He who is appointed to a post in the administration and has no dwelling place, may rent or purchase one, and if he is not married he should marry, and if he has no servant he may engage one, and if he has no mount he may procure one. He who acquires more than this is dishonest.

20. What should be said of one who is appointed by us to a post and who comes back and says: This much is public property and this was given to me as a present. Let such a one go back to the house of his father or mother and then see whether presents are made to him or not. Whosoever takes any such present shall bring it forth on the Day of Judgment, even though it may be a camel groaning, or a cow mooing, or a she-goat bleating.

21. When a ruler begins to act upon suspicion, he involves the people in great hardship.

22. An extortionist in the matter of taxes will not enter Paradise.

23. If evil becomes rife among a people and the people are capable of reforming themselves but will not do so, the wrath of Allah will overtake them before long.

24. If one put in authority over his fellows bolts his doors against the faithful, the wronged, or the needy, he will find the gates of Allah's mercy locked against him when he is in even greater need and distress.

25. Lighten the people's burdens and do not add to them. Bring them hope not chagrin. Work for unity and not discord.

26. Your leaders will be as you deserve.

27. The best rulers are those whom you like and who like you, who pray for you and for whom you pray, and the worst are those whom you dislike and who dislike you and whom you curse and who curse you. Someone asked; Messenger of Allah, should we not depose such persons with the sword? He answered: Not so long as they maintain the prayer services among you. When you perceive something on the part of any of them which you dislike, resent his conduct, but do not withdraw from obedience to him.

28. The Holy Prophet (peace be on him) was requested to fix the prices of commodities and articles. He declined, saying Allah fixes the prices. He straitens and He enlarges. He is the Provider. I am anxious that when I meet my Lord no one of you should charge me with injustice in the matter of life or property.

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JUSTICE

Allah commands you to make over the trusts to those best fitted to discharge them and that when you judge between the people, you do it with justice (4.59).

Let not a people's hostility towards you incite you to act contrary to justice; be always just, that is closest to righteousness (5.9).



The Holy Prophet (peace be on him) said :

1. The hand of Allah supports the judge when he administers justice, the hand of Allah supports the distributor of charity when he distributes.

2. You may award penalties sparingly, but it is not permissible for a ruler to abolish them altogether.

3. Spare people punishment as far as you can and give them the benefit of every available plea—for it is better for a judge to err towards leniency rather than to err towards punishment.

4. When a judge strives diligently and arrives at the correct decision he has a double reward; if he strives diligently and makes a mistake he has a single reward.

5. When any of you is appointed to judicial office, he should take care not to pronounce judgment when he is in a temper; he should maintain strict equality between the parties even in respect of seating, a look or a gesture.

6. When two persons come to you so that you may decide between them, do not come to a decision until after you have heard both of them.

7. He who withholds evidence when he is called as a witness is as if he has borne false witness.

8. The testimony of a man's enemy has no worth nor the testimony of the members of his family and his servants.

9. Contending parties in a court of law must stand on an equal footing.

10. The Holy Prophet (peace be on him) warned against discrimination in the matter of law enforcement saying: Have you started making intercession in matters concerning Allah's law? Then he stood up and declared: People who have passed away were ruined by such discrimination. When a person of note among them committed a crime they let him go free, but they imposed the full rigour of the law against the common people. Allah is my witness that if Fatimah my daughter had been guilty of theft I would have imposed the prescribed penalty.

11. Said the Prophet (peace be on him): I am but a human being, you bring me your disputes and if a man's pleading is plausible I might decide in his favour on the basis of what I hear. But if what he claims belongs to his brother, I decree for him only a piece of the Fire.



TREATIES AND COVENANTS

Fulfil every covenant for you will be called to account for it (17.35).



The Holy Prophet (peace be on him) said :

1. Fulfilment of a promise is part of faith.
2. Make an oath only in the name of Allah, adhere to the truth and fulfil it strictly. It pleases Allah to be the guarantor of your pledges.
3. Your pledge will be construed in the sense in which it is understood by the other party.
4. He to whom an obligation is owed is entitled to demand fulfilment.
5. Do not contend against thy brother, nor make him the butt of thy wit, nor make him a promise thou art not able to perform.
6. Once a person has obtained from you a guarantee of his life, it is not lawful for you to take his life in any contingency.
7. Take a note that he who kills a non-Muslim who has a guarantee from Allah and His Messenger is guilty of violating the guarantee of Allah. Such a one will not even perceive the fragrance of Paradise, which can be perceived from a distance of seventy years of journeying.
8. So long as the people of the Book discharge their obligations to you Allah does not permit you to enter their homes without their permission, nor to molest their women, nor to pick the fruit of their trees.
9. It may happen that you overcome a people in battle and they offer you an agreed sum in return for security for themselves and their children. Once you have agreed to it exact nothing from them beyond the amount agreed upon. It would not be just.

10. Amir Mu'awiyah had concluded a truce with the Byzantinians. He then proceeded to move supplies and arms to the border, designing to attack as soon as the period of truce should expire. While he was thus engaged a rider was seen approaching who shouted: Allah is Great! FAITHFULNESS, NOT TREACHERY! It turned out to be Amir-Bin Asbah. Mu'awiyah asked him what he meant. He said: I heard the Messenger of Allah say: When you have made a covenant with a people it is not lawful for you to adopt a course counter to it, till its period has expired, unless it is repudiated without any prejudice to either side. Thereupon Mu'awiyah withdrew along with the force.

11. A people who violate their treaties are given over in subjection to their enemies.

* * *

10

Spiritual Values

WORSHIP

O mankind! Worship your Lord. Who has created you and created those who were before you that ye may be shielded against all ill (2.22).

I have created men, high and low, that they may worship Me (51.57).

★ ★ ★

The Holy Prophet (peace be on him) said :

1. Prayer is the essence of worship.
2. Prayer averts misfortune.
3. Pray in the full certainty of acceptance and remember that Allah does not respond to prayer which proceeds from a careless, neglectful heart.
4. He who does not supplicate Allah for his needs displeases Him.
5. Beg of Allah forgiveness and security, for next to faith no one is given anything which is better than security.
6. Beg of Allah all that you stand in need of, even the salt you need or the shoe-lace that has snapped.
7. He who desires that Allah should accept his prayers when he is distressed and hard pressed, should pray constantly when he is at ease.
8. To think well of people is also worship .
9. A morning or evening spent in the cause of Allah is of greater value than the world and all it contains.
10. Exalt your homes by offering part of your prayers therein and do not convert them into graveyards.

11. Says Allah, not all wise discourse finds acceptance with me. I appraise a person's motive and intent; if a person is anxious to render obedience to Me, I accept even his silence for praise and make it a source of honour for him, though he may not have uttered a single word.

12. The Holy Prophet (peace be on him) preferred to offer Prayer in an enclosed space.

13. The Holy Prophet (peace be on him) forbade offering Prayer in the street.

14. The Holy Prophet (peace be on him) was asked which form of pious action was most pleasing to Allah. He answered: That which is pursued constantly even though it may be meagre.

15. Abu Hurairah asked the Holy Prophet (peace be on him): Messenger of Allah, while I was in Prayer at home, a visitor arrived and saw me engaged in Prayer and the thought that he had seen me thus engaged gave me pleasure. Was this ostentation on my part? He replied: Allah have mercy on you, Abu Hurairah, you earned a double reward, one for praying in secret and the other for your good deed becoming public without any desire for publicity on your part.



FEAR OF ALLAH

Allah will prepare a way out of his difficulties for him who is mindful of his duty to Allah, and will provide for him whence he expects not (65.3).



The Holy Prophet (peace be on him) said:

1. Fear of Allah is the fount of wisdom.
2. Make Allah your shield in all that you learn.
3. Make Allah your shield in adversity and in prosperity.
4. Be mindful of your duty to Allah and promote accord among yourselves, for Allah will bring about accord between the believers on the Day of Judgment.
5. Be mindful of your duty to Allah wherever you may be, and should you be guilty of evil follow it up with good, it will wipe it out; and behave beneficently towards people.
6. He who eats and is grateful and gives thanks has his reward equal to that of one who fasts and is steadfast.
7. Disinclination towards the world consoles the heart and comforts the body; to desire it makes both uneasy.
8. Do not threaten people with Allah's curse, or His wrath or the Fire.
9. Mu'awiyah has related that he wrote to Ayesha requesting a word of helpful advice. She wrote back: Peace be on you. I have heard the Holy Prophet (peace be on him) say: He who occupies himself with seeking the pleasure of Allah regardless of the displeasures of the people, will be safeguarded by Him against the displeasure of the people, and he who occupies himself with seeking the pleasure of the people, regardless of the displeasure of Allah, Allah will hand him over to the people and they will never be pleased with him. Peace be on you.

SIMPLE LIFE

The hither life is nothing but sport and pastime, and the Home of the Hereafter is the only true life, if they but knew. (29.65).

But you prefer the hither life, whereas the Hereafter is better and most lasting (87.17-18).

★ ★ ★

The Holy Prophet (peace be on him) said:

1. A simple way of life is part of Faith.
2. Allah loves a person who is pious, well content and withdrawn.
3. Good descent is wealth and piety is nobility.
4. Truly rich is he who has no desire for that which others have.
5. Beware of the world for it appears verdant and sweet.
6. It should suffice for you from the comforts of this life to have a servant and a mount.
7. Promote the fulfilment of your needs by shunning display for every favoured one is envied.
8. Intercede for people, for though Allah will cause His Prophet to determine as He pleases, you will have earned your reward.
9. When Mu'az son of Jabal was appointed Governor of Yamen, the Holy Prophet (peace be on him) said to him: Beware of luxury for the true servants of Allah love not luxury.
10. The pillow of the Holy Prophet (peace be on him) was of leather stuffed with the bark of the palm tree.
11. The members of the family of the Holy Prophet (peace be on him) never ate wheaten bread two days running; one of the two they had to make do with dried dates.
12. Ayesha has related: We the family of the Holy Prophet (peace be on him) would often pass a whole month without lighting a fire; we had to subsist on dried dates and water.
13. Poverty is my pride.

11

Intellectual Values

KNOWLEDGE AND RESEARCH

Keep up the supplication: Lord, bestow on me an increase of knowledge (20.115).



The Holy Prophet (peace be on him) said:

1. The quest of knowledge is obligatory upon every Muslim.
2. Seeking knowledge ranks higher than worship.
3. To acquire a little learning is better than much worship.
4. Acquire knowledge and for the sake of knowledge acquire dignity and peace of mind; and be humble and respectful towards your teacher.
5. Honour him from whom you acquire knowledge.
6. Instruct the people and do not be hard on them, for an instructor is better than a martinet.
7. The most insatiable person is the seeker after knowledge, and the most satiated is he who does not seek it.
8. Two hungry ones are never satisfied, he who seeks knowledge and he who seeks the world.
9. The best charity on the part of a Muslim is to acquire knowledge and to impart it to others.
10. There is no higher charitable endeavour than the propagation of knowledge.
11. A seeker after knowledge who dies while occupied with his pursuit is a martyr.
12. A seeker after knowledge among the ignorant is like a living person among the dead.

13. He who acquires knowledge in his early years is like one who engraves on stone, and he who acquires it late in life is like one who writes on water.

14. Preserve knowledge through writing.

15. Seek assistance from your right hand by writing down that which you are likely to forget.

16. Restore to the Muslims their lost property, namely, learning.

17. Greed deprives the minds of the learned of wisdom.

18. He who is endowed with intelligence will prosper.

19. To find knowledge you have to seek it.

20. Knowledge which is concealed is lost.

21. A shy person and an arrogant one fail in their pursuit of knowledge.

22. When a learned man is asked: Who is most learned? he should refer all knowledge to Allah.

23. A scholar among the virtuous is like the moon among the stars.

24. Brevity is good.



TRAVEL

Surely, there have been many dispensations before you, then go about in the earth and observe how evil was the end of those who rejected them (3.138).

★ ★ ★

The Holy Prophet (peace be on him) said:

1. Travel is good for health,
2. While on a journey, do not linger at the stops.
3. If people were to realize the hazards of travelling alone, no one would ever travel alone by night.
4. If three persons set out on a journey they should appoint one of themselves as leader.
5. When you return from a journey bring with you some gift even though it is no more than a smooth stone which you pick up and put in your bag.
6. It is not virtuous to observe the fast when you are travelling.

★ ★ ★

12

Fighting

Fight in the cause of Allah against those who fight against you, but transgress not. Surely Allah loves not the transgressors (2.191).

★ ★ ★

The Holy Prophet (peace be on him) said:

1. Archery is good and is your best sport.
2. Do not kill a woman or a labourer in battle.
3. A woman is competent to grant asylum on behalf of her people.
4. Umme-Hani, a cousin of the Holy Prophet (peace be on him) said to him: I have granted asylum to two men from among my in-laws. The Holy Prophet (peace be on him) said to her: Asylum granted by thee is asylum granted by us.
5. Never be guilty of breach of faith; do not deface the enemy dead; do not kill a child.
6. In one of the battles the body of a woman was discovered among the dead. The Holy Prophet (peace be on him) was greatly displeased and forbade the killing of women and children in battle.
7. When the Holy Prophet (peace be on him) arrived at an enemy settlement at night, in the course of a campaign, he deferred his attack till daylight.



MUHAMMAD ZAFRULLAH KHAN

Muhammad Zafrullah Khan was distinguished not only as an expounder of Islam but as a leader in public life. He was an eminent scholar in the field of comparative religion. He was appointed Foreign Minister of Pakistan in 1947; for many years he led the Pakistan Delegation to the General Assembly of the United Nations, and he was President of the General Assembly's Seventeenth Session. He served as Judge and President of the International Court of Justice at the Hague. He is the author of a number of books about Islam and about its comparison with other faiths.